

THE
LATEST ATTACK
ON THE
THEOSOPHICAL SOCIETY.

ISSUED BY
THE COUNCIL OF THE LONDON LODGE.

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CERTAIN letters have lately been published by a magazine in India, imputing to Madame Blavatsky gross impostures, alleged to have been practised by her in furtherance of the Theosophic movement. The following papers are now circulated by the Council of the London Lodge of the Theosophical Society for the information of Fellows and any of their friends who may be interested in the matter.

In the *Times* of October 9th, Madame Blavatsky herself wrote as follows:—

THE THEOSOPHICAL SOCIETY IN INDIA.

[TO THE EDITOR OF "THE TIMES."]

Sir,—With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulombs to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognize, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a "Maharajah of Lahore," when every Indian schoolboy knows that no such person exists.

With regard to the suggestion that I attempted to promote "the financial prosperity" of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary. Such money as I have received has been earned by literary work of my own, and these earnings, and what remained of my inherited property when I went to India, have been devoted to the Theosophical Society. I am a poorer woman to-day than I was when, with others, I founded the society.

Your obedient Servant,
H. P. BLAVATSKY.

77, Elgin Crescent, Notting Hill, W.,
October 7.

The same paper also contained, on the same date, the following letter from Mr. St. G. Lane Fox :—

[TO THE EDITOR OF "THE TIMES."]

Sir,—In "The Times" of September 20 and September 29 you publish telegrams from your Calcutta Correspondent referring to the Theosophical Society. As I have just returned from India, and am a member of the board of control appointed to manage the affairs of the society during the absence from India of Colonel Olcott and Madame Blavatsky, I hope you will allow me through your columns to add a few words to the news you publish. First, then, these Coulombs, who, in conjunction with certain missionaries, are now trying to throw discredit on the Theosophical Society, were employed at the society's headquarters at Adyar as housekeepers, and the board of control, finding that they were thoroughly unprincipled, always trying to extort money from members of the society, discharged them. They had meanwhile been constructing all sorts of trap-doors and sliding panels in the private rooms of Madame Blavatsky, who had very indiscreetly given over these rooms to their charge. As to the letters purporting to have been written by Madame Blavatsky, which have recently been published in an Indian "Christian" paper, I, in common with all who are acquainted with the circumstances of the case, have no doubt whatever that, whoever wrote them, they are not written by Madame Blavatsky. I myself attach very little importance to this new scandal, as I do not believe that the true Theosophic cause suffers in the slightest degree.

The Theosophical movement is now well launched, and must go ahead, in spite of obstacles. Already hundreds, if not thou-

sands, have been led through it to perceive that, for scientific and not merely sentimental reasons, purity of life is advisable, and that honesty of purpose and unselfish activity are necessary for true human progress and the attainment of real happiness.

Your obedient Servant,

ST. G. LANE FOX, F.T.S.

London, Oct. 5.

Madame Blavatsky has sent to the Secretary of the London Lodge a paper embodying some detailed criticism on the letters published by the *Christian College Magazine*. Her comments are as follows:—

The first letter is supposed to be written in 1880 or 1881. It seems to contain in its first portion the original of a note I wrote to the woman Coulomb, from Simla, and which was shown to Colonel Olcott and others. She was asked to go and see whether the cigarette had not fallen in some crevice. She answered there had been a storm, rain and wind that night, and that probably the cigarette was destroyed. As it is so long ago I could not swear to the words; it is possible that down to the signature the letter is mine. But the flyleaf spoken of in the editor's note, and the words quoted in the footnote, I pronounce to be a forgery.

The second letter may be mine, or a reproduction of a portion of one of mine, as far as the first paragraph is concerned. The rest is either greatly altered or an entire fabrication. I vaguely remember the letter; what I said was, that if any fresh slanders should be trumped up at Bombay it would be dreadful. That Damodar should, if possible, see one of the Brothers, and that I was going to write to him. Who "King" is I do not know. I never called Padshah by that name. As Damodar had at the time quarrels with his relatives, I said that I would beg of Master K. H. to write to him.—"*Lui tomber sur la tête*" means simply that the letter ought to stun him; "*tomber sur la tête comme une tuile*," a common French expression, which does not mean most certainly that the letter should fall physically on his head! Again, the original letter says, "*il doit battre le fer*," &c., and the translation alters this to "*We must strike while the iron is hot*," &c. "*It*," if I really wrote this sentence, would have meant Damodar, but "*we*" means quite another thing. A request to M. Coulomb to "save the situation" and do what he was asked, might have referred, if written, to a lawsuit then going on in which Damodar was interested, certainly not to any phenomena. This letter, in fact, is either a forgery altogether or is full of interpolation.

The third letter, supposed to be written from Poona, is an

entire fabrication.* I remember the letter I wrote to her from Poona. It asked her to send me immediately the telegram contained in a note from Ramalinga if he brought or sent her one. I wrote to Colonel Olcott about the experiment. He thinks he can find my letter at Madras. I hope to either get back Ramalinga's note to me or obtain a statement of the whole matter from him. How could I make a mistake in writing, however hurriedly, about the name of one of my best friends. The forgers make me address him—"care of H. Khandalawalla"—when there is no such man. The real name is N. D. Khandalawalla.

The brief note which is fourth in the series has no significance, except for the words "in a miraculous way," which assuredly are not mine. I have no recollection of the note at all, which is given without any date.

The fifth letter I never wrote at all. All about a handkerchief is pure nonsense. There is no "Maharajah of Lahore," hence I could not have spoken of such a person, nor have been attempting mock phenomena for his deception. If such a sentence as "do something for the old man, Damodar's father," was ever written by me, it would have referred to a wound in his leg, of which he afterwards died. Madame C. boasted that she could cure him; at any rate she nursed him, for I asked her to.

The sixth letter is a pure forgery. The phrase "the Adyar saucer will become historical like the Simla cup," is a phrase first pronounced by Madame Coulomb, as Colonel Olcott may remember, and I have used it since. I do not know any "Soubroya"—perhaps "Soubaya" is meant.

The seventh and eighth letters are forgeries again. I could never, in writing to her who saw the man every day, use all his names and titles. I should simply have said "Dewan Bahadur," without adding "Rajanath Rao, the President of the Society," as if introducing to her one she did not know. The whole name is evidently put in now, to make it clear who is meant. The ninth letter, if possible, is worse nonsense still. I never called any one "Christophe." That was a name given by Madame Coulomb to her husband behind his back, and "Christopholo" was a name by which she called an absurd little figure, or image, of hers. She gave nicknames to everything.

Letter 10: fabrication again. Letter 11. A letter was written by me from the Nilghiri's to introduce the General, but it was not *this* letter, which appears to be altogether a fabrication. Letter 12 is the only clearly genuine letter of the series. Letter 13 may have been written by me. All depends upon knowing who is "Christopholo"—a little ridiculous figure in rags, about

* It will be seen later on that Mr. Ezekiel, one of the persons to whom it is supposed to relate, concurs with this opinion.

three inches high; she wrote to say it had accidentally been destroyed. She joked over it, and I too.

The following passage occurs in a letter recently received by Madame Blavatsky from Mrs. Morgan, wife of the General Morgan referred to in the alleged correspondence :

We have seen the letters—the capital letters carefully copied—overdone, the General thinks; the whole writing is more flowing than yours. I think she has copied parts of original letters, and interpolated sentences to suit her book.

Major-General Morgan himself has also examined one of the letters purporting to be from Madame Blavatsky to Madame Coulomb, and he pronounces it to be a forgery.

The following letter was received in this country by Colonel Olcott shortly before his return to India.

POONA BRANCH OF THE THEOSOPHICAL SOCIETY,
21st September, 1884.

TO COL. H. S. OLCOTT, *President Founder of the Theosophical Society.*

Dear Sir and Brother,

The *Christian College Magazine*, a sectarian journal of Madras, has in its last number (published on the 11th inst.) printed an article entitled the "Collapse of Koot Hoomi," and given in it several letters alleged to have been written by Madame Blavatsky to the Coulombs, who want to make out that they were her sole confederates in showing spurious phenomena; yourself and all the rest dupes, and having been cleverly deceived all along for the last nine years.

To those who have carefully read the alleged letters and who know something about the Founders and the affairs of the Theosophical Society, the absurdity of the concocted letters is quite apparent. Dr. F. Hartmann, in his "Report of Observations made during a nine months' stay at the Head Quarters of the Theosophical Society," has prominently brought out several facts as to how the Coulombs came to be expelled, how the nefarious plot that they were maturing was exploded, and how in chagrin and revenge they have put forward suspicious letters, which the missionaries of the *Christian College Magazine* have been credulous enough to suppose to be genuine.

Dr. Hartmann deserves the thanks of our Society for so ably and successfully drawing up a statement of facts, which cannot fail to show to every impartial inquirer the utter improbability

of the allegations made by some of the missionaries and the Coulombs to ruin the reputation of one of the respected Founders of the Society.

Two of us know full well all the particulars of Madame Blavatsky's last visit to Poona; and the absurd letter that is made to hang upon 'a telegram that was received by her at the time simply deserves contempt. Madame Blavatsky never attempted even to place the telegram before anyone at the time, much less tried to create any impression upon anyone thereby.

It is well known to many Theosophists, as well as to some outsiders, that several persons have received letters in a mysterious way personally from two of the adepts. One of these writes with red ink in a rough and rugged way; the other with blue pencil in a beautiful and remarkable hand. Both handwritings are peculiar and unmistakeable. According to the alleged letters of the Coulombs, Madame Blavatsky is supposed to write the red ink and blue pencil letters herself, but what would the doubters say if it were proved to them that letters in these same handwritings have phenomenally been received by several inside and outside the "Shrine," even when yourself and Madame Blavatsky have been in Europe, and even since the Coulombs have been expelled. Note, again, that Madame Blavatsky is supposed to have written in Sanskrit a letter as an answer in anticipation to a Sanskrit letter that was to have been placed at the shrine. Now all of us are aware that Madame Blavatsky knows nothing of Sanskrit, and cannot write the language nor form the letters. We know that one of our Bombay members received in December last phenomenally a letter addressed to him, written in the Maharathi language, and in the Modi characters. Are we to believe, therefore that Madame Blavatsky knows Maharathi, and could write in *Modi*, when she knows nothing of either.

We shall content ourselves by noting but one instance—of which neither yourself nor Madame Blavatsky are aware—which will satisfactorily show that letters have mysteriously been answered in the absence of both of you, in the very same blue pencil handwriting that is falsely attributed to Madame Blavatsky.

Mr. Navutram Potamram Trivedi, a member of our Branch Society, now at Surat, went to the Head Quarters at Madras simply to see a few friends. He asked Brother Damodar to show him the portraits of the Mahatmas in the "Shrine;" but Damodar at that time did not accede to his request. After a night's rest it occurred to him to note down a few questions, and he wrote them out on a sheet of white foolscap which was simply folded to the size of a fourth part of a sheet. He wanted Mr. Damodar to get these questions answered, but Damodar did not take any notice of them. At about noon he sat at a round table with Mr. Damodar opposite to him, and his letter placed upon the table with only his questions, and nothing else written

on the paper. In a few moments that paper disappeared, and after a short while a letter placed in an envelope and addressed to Mr. Trivedi was found lying on the floor. On opening the envelope, the foolscap, that with the questions, was found written over in several places in blue pencil in the excellent handwriting of Mahatma, K. H., and signed with his initials. That paper is now before us.

Yourself and Madame Blavatsky left Bombay for Europe on the 21st of February last. The phenomenon mentioned above happened on or about the 20th of March, by which time you were in Paris. The spurious letters of the Coulombs insinuate that Madame Blavatsky used to guess beforehand what an enquirer would ask, and prepare answers accordingly, and get them cleverly placed in the shrine through the Coulombs. But how about the letter of Mr. Trivedi, which was answered when Madame Blavatsky was in Paris, and the answers were written not on a separate piece of paper, but on the very question paper, and close to each of the questions of Mr. Trivedi.

We would fain call the attention of all Theosophists and impartial inquirers to this fact, and also to the authentic letter of Madame Coulomb (published in Dr. Hartmann's pamphlet), written by her on the very day on which General Morgan saw, at Adyar, the saucer phenomenon. That letter shows that Madame Coulomb was herself immensely surprised at seeing the phenomenon; while in one of the spurious letters it is insinuated that she and her husband were instructed to show a false phenomenon to General Morgan by trickery.

We need not say more. We have carefully examined the purport of the alleged letters, along with several facts within our knowledge, and we are thoroughly well satisfied that the alleged letters are not genuine. To put it in the mildest form, we might say that the missionaries of the *Christian College Magazine* have been very indiscreet in publishing such suspicious letters behind the back of a highly-respected lady, about whom they know next to nothing.

We are extremely sorry to see this good, open-hearted and perfectly honourable lady maligned during her absence from this country, for which she, along with yourself, has so unselfishly been working, giving up everything to promote the moral, intellectual and spiritual welfare of the inhabitants thereof.

The cowardly attempt to misrepresent her character to the public cannot, however, harm her, except causing a little annoyance at the ungratefulness of the persons whom she had treated so kindly, and who sealed their own fate through their own misdeeds.

You will, therefore, on behalf of us, the undersigned members of the Poona Branch of the Theosophical Society, be so good as

to convey to Madame Blavatsky the assurance of our unalterable respect, gratitude, and love for her irreproachable and high character, and the truly unselfish and great work that she is trying to do for the welfare of this country. You will also inform her that we look with a feeling of contempt, engendered by the conviction of her innocence, upon the imbecile attempt to injure her character.

Yours fraternally,

(Signed) N. D. KHANDALVALA, B.A., LL.B.
A. D. EZEKIEL.
LAXMAN N. JOSHI.
COWASJI DOSSABHOY DAVAR.
RAJANA LINGA.
P. PALLANJI.
MANAKJI KANCHUSHRU.
DHONDO BALKRISHNA SAHUSTRABUDHI.
BALAJI BABAJI GODBOLE.
PANDURANG JANARDHAN.
BALLAJI KHANDERAQ ADIHAR.
GANGARAM BHAU.
GANESH KRISHNA GARDE, L.M.I.S.
RAGHUNATH RAMCHANDRA GOKHALE.
(SARDAR) CHINTOMANRAO JISHWANTRAO
NATER.

THE following is from an excellent article which appeared in the *Indian Mirror* of September 20, 1884. It deals with the matter very fully, and the Council give it almost entire:—

THE CHRISTIAN MISSIONARIES AND THE SO-CALLED COLLAPSE OF THEOSOPHY.

On Saturday last we received the following letter from the Editor of the *Christian College Magazine* of Madras:—

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—I send you by this post a proof copy of an article about to appear in the *Christian College Magazine*, entitled the "Collapse of Kut Humi." May I ask the favour of a copy of the paper containing your remarks and criticisms?

I am, yours very truly,

GEO. PATTERSON,
Editor "*Christian College Magazine*."

The above letter was accompanied by the proof sheets therein referred to. It seems that these proof sheets were sent much earlier to the *Times of India* than to any other paper—although it was known that that journal was notoriously hostile to Theosophy; for a telegram giving the purport of the *Times of India's* article had appeared in the *Statesman* two days before. We read the proof sheets sent to us, and found that they were clearly libellous, unless we were assured that the letters from Madame Blavatsky to Monsieur and Madame Coulomb, from which extracts were therein given, were genuine. The extracts looked to us very suspicious, as they bore no dates and were written, half in French and half in English. In order to be satisfied on the point, we sent a telegram at once to a friend at the headquarters of the Theosophical Society of Madras, enquiring what truth there was in the statements contained in the article, and calling for all particulars on the subject. We took the natural precaution not to say anything on the point, until we ascertained all the facts connected with the

case. In reply we heard from Madras that particulars had been posted to us the day before. We have now got some of these particulars; and some of the letters, as we suspected, appear not to be genuine ones. Their genuineness has yet to form the subject of an enquiry in a competent Court of Justice. In the meantime, we see that the *Madras Mail*, one of the most respectable journals in India, has, according to a Madras telegram to the *Pioneer*, stated its opinion as follows:—

The article in the *Madras Christian College Magazine*, with correspondence alleged to have passed between Madame Blavatsky and other Theosophites, has created a sensation here. The *Mail* censures the Missionaries who conduct the *Magazine* for making such a fierce onslaught upon Madame Blavatsky. It says the Missionaries ought not to have published private and confidential letters written by a lady, without her consent, and in her absence in England.

The *Mail*, we also find, in a telegram sent from Madras to the *Indian Daily News*, questions the genuineness of the letters, published in the *Christian College Magazine*. We do not know how to account for the small discretion used by some of our contemporaries not only in reproducing in their columns the most defamatory article of the *Christian College Magazine*, but also in commenting on it in the manner that they have done. They have only aggravated the libel in the original publication, and, we fear, they may yet have to repent the step they have unadvisedly taken. The *Christian College Magazine* may be a most respectable periodical, though started, we think, scarcely a year ago. But it has been very unwise in the course it has adopted in the present instance; and we have no doubt in our mind, it will have one day to pay heavily for its hastiness. This Magazine was desirous of becoming sensational, and it has succeeded wonderfully in that line. The letters published were so transparent that we wonder that any man of common sense could not see through their more than questionable genuineness. Even the *Englishman* has been forced to admit that he cannot understand how

such a remarkably clever woman as Madame Blavatsky could have written such letters, and that the whole thing seems incomprehensible to him. Also, another paper, the *Indigo Planters' Journal*, observes:—

On Sunday morning, the *Statesman* bloomed out in blue, and those who took their walks abroad in the city of patriotic Municipal Commissioners, were greeted by sensational posters and sandwich men, announcing the collapse of Madame Blavatsky and the reply of the Calcutta Municipality. The collapse consisted of a series of letters, which, it seems to us, Madame Blavatsky is far too clever a woman ever to have written.

We might remind our contemporary, the *Statesman*, for whom we have much respect, that not very long ago, he himself, with all his ability and long experience as a journalist, was successfully deceived into publishing a notice of the death of our fellow-citizen, Babu Hem-Chunder Kerr, Deputy Magistrate and Deputy Collector of Alipore, while he was alive and well, as he is to this day. How are we to believe that the Editor of the *Christian College Magazine* was not similarly imposed upon in the present case? The *Statesman*, probably to vie with the Madras Magazine in the sensational line, also republished the whole correspondence *in extenso*; and we can quite believe when our contemporary says:—

The sensation created by this early exposure of Madame Blavatsky's "occult phenomena" surpassed all expectation, and the sale of the paper on Sunday and Monday mornings was unprecedented.

It has come to our knowledge, but we cannot vouch for the truth of our information, that the Rev. J. M. Thoburn, the great gun of the Methodists, and the Editor of that Methodist journal, the *Indian Witness*, which makes it a point to attack Theosophy in almost every issue in a most virulent spirit, has had something to do with the *Statesman* office in the "getting-up" of those placards, which are posted in the streets of Calcutta, to inform the public of what is supposed to be the collapse of Theosophy. As in Madras, the Missionary zeal against Theosophy broke out in the

libellous article in the *Christian College Magazine*, so it has manifested itself in a milder form in Calcutta in the placards, which are said to owe their appearance to Methodist enterprise. The *Statesman*, incorporated with the *Friend of India*, has a traditional reputation for strong sympathy with Christian Missionary work in India. While under the editorial management of Mr. Riach, that paper narrowly escaped a legal prosecution for defaming Madame Blavatsky by eating humble pie. For the present Editor of the *Statesman* we entertain the highest respect, knowing him to be fair-minded and disposed to deal justly by all interests. But, unfortunately, he happens to be rather too impulsive, and too apt to be led by surrounding influences. Whether in London on Hyderabad affairs, or in Calcutta in the Pigot-Hastie case, he very unwarily fell into the clutches of the law for allowing his belief to outstrip his otherwise sound judgment, and, in the present instance, we fear he has permitted himself to be worked upon to join in a cry against a movement, the nature of which he has as yet only very dimly apprehended. It seems to us that, of all local journals, the *Statesman* has the most cause to be cautious before committing itself to a decided opinion on any question, which has two sides in it to be considered. In the present instance, our contemporary, like other journals, which have commented on the correspondence, should have waited to hear the other side. It is noteworthy that none of the Madras papers, which have not identified themselves with either side, have not commented on the case, except the *Madras Times*, which is edited by a Missionary gentleman. It is not, therefore, surprising that this journal "defends the conduct of the *Christian College Magazine* in exposing Madame Blavatsky." On the contrary, the *Madras Mail*, a non-sectarian paper, has, as we have shown, censured the action of the conductors of the *Christian College Magazine* in giving premature publicity to a correspondence, more than suspected to be spurious. As for the Bombay papers, the *Bombay Gazette* and the *Times of India*, which have been always opposed to the Theosophical move-

ment, have, it is generally known, been strongly prejudiced against Theosophy through the influence of some expelled members; and we had no doubt that both, if they enquired for themselves dispassionately, would find more than sufficient reason to change their present sentiments.

Since the commencement the Theosophical movement has had to weather many storms, and it has till now weathered them all successfully. But what is of peculiar significance in this connection is that these storms have in every instance been raised through the direct instrumentality or through the indirect influence of expelled members, and that the result has been invariably that Theosophy has spread faster and wider, and taken root deeper after every struggle it has gone through. At the outset of its operations it had to expel Mr. Hurrychand Chintamon of Bombay, for making away with the Society's funds, and it was to be expected that he would backbite its members, and decry its objects. We need not refer to the quarrels between the Society and Dyanund Saraswati, or between the Society and Miss Bates and Mr. Wimbridge. On neither of these two occasions, or on the first, did the cause of Theosophy suffer, nor do we think it will suffer from the present quarrel with Monsieur and Madame Coulomb, although all of them left no stone unturned to do it some mortal injury. We are sure that the present controversy, instead of doing any harm to the Society, will do a world of good to the Theosophical movement, as it will necessarily attract greater attention to it, and excite more diligent enquiry into its nature and objects. And we are convinced that the closer the scrutiny, the clearer will come out the character of the Society; and the movement, which has been making steady progress hitherto, will be greatly accelerated. So far as our experience goes we can safely say that there is no part, however little, in Theosophy that any man, deserving the name, can possibly be ashamed of. The Theosophical Society, having no cause to fear, has always courted, and still courts, the fullest enquiry: and its really beneficent character will, some day, like truth, be

found at the bottom of the well. As for the alleged "collapse" of Theosophy, over which the *Christian College Magazine* and the whole horde of anti-Theosophists suppose they have sung a *requiem*, we believe they have been in too great a haste. The Christian Missionaries will see that it will yet take a much longer time to collapse than they imagine. We remind them that if anything should have collapsed so soon, it should have been Mission work in India, immediately after the Pigot-Hastie case in Calcutta. For what terrible disclosures did not that case make during its trial? For the Christian Missionaries to talk of the collapse of Theosophy after the Pigot-Hastie case, it comes with extremely ill grace from them. After that case Christian Missionaries would have done better, if they had left the country with their bag and baggage. It is merely an act of forbearance that they are still allowed to continue plying their trade here. Was not the Rev. W. Hastie the leading champion of the Missionary cause here? Was he not foremost and bitter in denouncing Hinduism, as some papers are now bitterly denouncing Theosophy? And what has been his lot? In our opinion, it is not improbable, nay it is almost certain, that the present Missionary attack upon Theosophy will terminate in a similarly disastrous result to the cause of Missionary enterprise. We shall not be very much surprised if Madras becomes the scene of as much excitement as Calcutta was lately. The effects of this excitement will not be confined to India alone, but to all parts of the civilized world, where there are Branches of the Theosophical Society. The result of this case will show to what lengths the Missionary body would go to crush a movement which they suppose to be antagonistic. And every movement they look upon as antagonistic, that is not based upon Christian principles. The Missionaries have with their eyes open allowed themselves to be made the dupes of two expelled members of the Society, who, by their alleged disclosures, prove themselves to have been accomplices in systematic fraud, and who, by this very admission, put themselves out of any right to be believed, especially when their charges are

directed against a lady of the highest birth and rank, whose personal character has hitherto been perfectly free from the slightest blemish, in whatever light it may be regarded. That fraud and trickery have been at work against the Society since the departure of Colonel Olcott and Madame Blavatsky for Europe, will be seen from the following letter we have received from Dr. F. Hartmann, a Member of the Madras Theosophical Society:—

[TO THE EDITOR OF THE "MADRAS MAIL."]

Sir,—Having been requested to give the details in regard to a forged letter, which was received by Colonel Olcott, and sent by him to me, I submit the following correspondence:—

My dear Dr. Hartmann,—The enclosuro was received by me without explanation in a cover, post-marked Madras, some little time ago. An experience, such as mine, of the past eight or ten years, making it impossible that I should be astonished at any thing, and, least of all, be deceived by appearances, I offset my personal knowledge of you against this blackguard note. I laid the latter away in my despatch-box to be shown you on my return. But this morning, in going through my papers, I noticed that the Master has been putting his hand on the document; and, while reading his endorsement, I heard him tell me to send it to you by to-day's post. It ought to prove to you and others that, whatever agency may be at work against the Theosophical Society, whether incarnate or disincarnate, vulgar, forger, or duped, there are those watching over its destinies, who are stronger than they, and who can always be relied upon to see us through. I shall not even venture to hint from what source this forgery emanates. The trick was stupid enough for an idiot or a crazy woman. Whoever it was, must have awfully miscalculated my intelligence. Of course, one cannot judge very accurately by the handwriting of an envelope, whether it came from a white man, a Eurasian, or a Native, but the aura impressed me as that of some body very inimical to us. And as the only interested party is not acquainted with the "Thinker" crowd, probably it came from one of the willing helpers included in the very Reverend Missionary body, &c., &c.

H. S. OLCOTT.

London, 10th July, 1884.

The enclosuro contained in Colonel Olcott's letter is written on a piece of paper, such as is usually used at the head-quarters. It is written in pencil, and signed with my name. The following

is what it says :—(Please observe the spelling and the punctuation):—

Private

Adyar, April 28th, 1884.

My dear Madame Coulomb.—I was very glad to receive Your Kind warning : but I need a new and further explanation before I will believe in Madame Blavatsky's *innocence*. From the first week of my arrival I know she was a *tricksters*, for I had received intimation to that effect, and had been told so by Mr. Lane-Fox before he went to Uty, and who added, moreover, that he had come from England with this purpose, as he had received secret instructions from the London Fellows, and even said that he felt sure she was a spy. She is worse than you think, and she lied to me about lots of things, but you may rest assured that she shall not bamboozle me.

I hope to tell you more when I see you upon our return from Utakamund, and show you that Colonel Olcott is no better than he should be. Excuse short letter. *I am writing in the dark.*

Yours faithfully,

DR. F. HARTMANN.

(*Scrawl.*)

On the back of this nonsensical letter which was neither grammatically nor orthographically correct, and which, therefore, must have been *written in the dark*, but which was executed in a tolerably good imitation of my own handwriting, was written in the handwriting of a Mahatma, well known to me :—“*A clumsy forgery, but good enough to show how much an enterprising enemy can do in that direction. They may call this at Adyar, a Pioneer.*”

After the arrival of such a pioneer, we have been expecting to see the main army soon. We were rather amused to see the collection of letters alleged to have been written by Mdme. Blavatsky, and which appeared in the *Christian College Magazine*. And the question now arises whether or not a person who has nothing in the world to lose but everything to gain, and who stands before the world a self-accused and self-convicted swindler and counterfeiter, would be likely to hesitate to use any means in her power with the benignant assistance of somebody who would, moreover, be willing to pay her something for her trouble. But if we are correct in our surmises that the author of the letter, *written in the dark*, and of the letters in the *Christian College Magazine*, is one and the same person, it remains to be explained what motives that person had to give vent to * * feelings of revenge by throwing dirt at Mdme. Blavatsky.

The reason why the Coulombs were expelled from the Society, how Mrs. Coulomb tried to do “a little trading,” how Mr. Coulomb was frightened away before he had finished his hole behind

the Shrine, and other curious and interesting things have been collected in a neat pamphlet, entitled "*A Report of Observations made during a nine months' stay at the Head-quarters of the Theosophical Society.*" It is in press, and will be ready to-morrow. (Price 4 Annas.)

Respectfully yours,
F. HARTMANN, M.D.

Adyar, 12th September, 1884.

After reading the above, the reader can draw his own inferences in the matter. We are certain that if the alleged letter of Dr. Hartmann, which Dr. Hartmann himself declares to be a forgery, had been tendered to the Editor of the *Christian College Magazine*, as evidence against Madame Blavatsky, it would have been published in the correspondence, which is supposed to have extinguished Theosophy. We think the matter will go into Court, and there the question will be determined whether all the letters published are genuine or fraudulent. We do not know how to characterize the conduct of the so-called Christian conductors of the *Christian College Magazine*, for they have overstepped all bounds of propriety in publishing the article they have done. They have attacked a lady of the highest respectability and character behind her back, while she is touring in Europe, and they make themselves willing instruments in the hands of persons who confess themselves to be infamous accomplices in one of the grossest frauds ever perpetrated upon humanity. The Missionaries accept as genuine the documents that are placed in their hands by such characters as these! Nothing could be more mean and cowardly than the publication of the present article in the *Christian College Magazine*, in the absence of Madame Blavatsky from India. The pious Missionaries, who have mixed themselves with such people and with such things, should be ashamed of themselves. If Madame Blavatsky is such an impostor, as she is described by these people to be, which we do not for a moment believe, she should be hooted out of society. If, on the other hand, it should be proved that Madame Blavatsky is what we know

her to be, we hope that the Missionaries, who have lent themselves to the present blackguard attack upon that lady, may be meted out the same measure of justice they are wrongly seeking to mete out to her, but in vain.

The collapse of Theosophy means the collapse of Aryan Philosophy; and the occult phenomena of the Theosophical Society may be wholly disbelieved in by those who have not studied our Aryan Philosophy, and are not acquainted with the laws governing the forces of nature. To tell them that these phenomena are produced by fraud and trickery is something quite ridiculous, much more so to those who have witnessed these phenomena repeatedly, under circumstances which do not admit of the slightest doubt or suspicion, in places where there could be no such accomplices as the Coulobms, and in the absence even of Madame Blavatsky. These phenomena are nothing new to Hindus who have studied their own philosophy and science, nor even is the existence of the Mahatmas, spoken of by Colonel Olcott and Madame Blavatsky. Any Hindu will be able to say that the existence of these great beings is an admitted fact; for at every religious ceremony, the *mantras* are addressed to the *Rishis* and *Munis*, dead and alive, and they are invoked by name, these *Rishis* and *Munis* being neither more nor less than those who are now called *Mahatmas*. What Jesus Christ is to the Christians, the *Mahatmas* are to the Hindus.

Every Hindu is interested in this question, for if Theosophy is to collapse to-morrow, then the very foundation of the Hindu and Buddhist religion will collapse at the same time. The question is, therefore, a most important one, and what we want is the fullest enquiry into all the circumstances connected with the present charges brought against Theosophy, or, at least, one of its principal founders, as we perfectly well know and are convinced what the result of such enquiry will be. That the correspondence is not genuine, will appear from the following

letter from Mr. Ezekiel, a relative of the Sassoons, and a well-known merchant of Puna, to the *Times of India*. He is a Fellow of the Theosophical Society, and was present at the meeting, referred to in the Puna letter, published in the correspondence. This letter, coming from such a quarter, ought to open the eyes of the conductors of the *Christian College Magazine* and other journals to the real character of the correspondence, on which they have based their remarks :

[TO THE EDITOR OF THE "TIMES OF INDIA."]

Sir,—In your issue of yesterday's date you have quoted in full, from the advance proofs of the *Christian College Magazine*, an article containing several letters alleged to have been written by Madame Blavatsky to M. and Mdme. Coulomb, who were expelled from the Theosophical Society several months ago.

In one of the letters my name has been mentioned, and you will allow me to make a few observations. I know in detail all the particulars of Madame Blavatsky's last visit to Puna. Some of the particulars have inaccurately been put into the alleged letter. The telegram, referred to therein, was not at all meant, even in a most distant way, to suggest the possession of phenomenal powers by Madame Blavatsky, and she never attempted to put before me or Mr. Sassoon the telegram in any such light. On carefully reading this paper I can plainly see that Madame Blavatsky could not have written the letter, much less have called for the telegram.

I need not recount all the particulars here, for they will come out along with many other facts in their proper place, when it will be satisfactorily shown to the public that the letters alleged to have been written by Madame Blavatsky are not genuine.

Both Madame Blavatsky and Colonel Olcott are at present in Germany, and they are expected to return to India by the end of next month, and I have no doubt they have been communicated with by the members of the Theosophical Society in charge of the Head Quarters at Madras, from which place I have just been given to understand that the letters are absurd forgeries. It is somewhat difficult to take immediate action in the absence of Madame Blavatsky, but nothing will be left undone to expose the falsity of the defamatory statements, which no one knowing the facts regarding the Coulobms could for a moment believe in.

I have, &c.,

Puna, 13th September.

A. D. EZEKIEL.

While on this subject we may give here the following

extract from a letter we have just received from an esteemed friend:—

The so-called "Collapse of Kut Humi" in the *Christian College Magazine* for September, published in Madras, is no collapse at all, except of the much-talked-of "explosion," which the fatuous brain of one or two Madras Missionaries had intimated was coming. We do not believe that the leading lights of the Christian establishment at Madras have countenanced this, but have simply permitted a certain crack-brained fellow, not unknown there, to take the responsibility of libel suits and such pleasant things.

Well, then, what does it amount to? A lot of mangled letters alleged to be from Madame Blavatsky are published. It is admitted in the article that they were supplied by one Madame Coulomb, and also that she had been expelled from the Society. It is plain, also, that this is the work of a traitor, and one who is willing to be *particeps criminis* in a swindle. For if the letters be true, then Madame Coulomb is, of course, proven to be one of two swindlers; if they are ~~one~~ shown to be false, then Madame Coulomb is proven to be a person who was willing to say that she could be a swindler. Rather unpleasant this is for Madame Coulomb, and very damaging to her credibility in any case.

On reading these letters, they impress one as being not in Madame Blavatsky's style, as being very vulgar, and many of them show such incoherency that suspicion is at once engendered as to their genuineness. This is no doubt the reason why they did not appear in the daily paper. No careful editor would take such responsibility. Then they are not dated. Some of them begin in French and end in English, when every one knows that Madame Coulomb is an Englishwoman, and that Madame Blavatsky prefers to write English. One of these letters is very absurd, and transparently not Madame Blavatsky's. It goes on in French thus: "at dites a Damodar que j'a la promesse do Mr. Webster, *Chief Secretary* tout to transfer Ramaswamy to Madras." Why such a fine French scholar as M^{me}. Blavatsky should suddenly and ridiculously drop into English to a place in the sentence, where least needed, and for such simple words, will probably come to light in the Police Courts. If this is the best that the unreasoning enemies of Theosophy can do, then we pity them. Too many phenomena have happened in the absence of both the Coulombs, and Madame Blavatsky, not only at headquarters but in other places for people to regard this as a collapse. No doubt the writer of the article will be able to explain how Mr. Sinnett found a cup at a great depth underground in a jungle, or how his wife found a reply to her question just put, on a piece of paper, stuck on twig of a neighbouring tree.

It only remains for the Council to add that they have the best assurance that Madame Blavatsky is perfectly innocent of the infamous charges which have been brought against her. They learn from India that the article in the *Christian College Magazine* has not produced the intended effect. There has not been a single withdrawal from the Society; and two hundred and thirty of the students in the Christian College have invited the Theosophist leaders to lecture and reply to the Missionaries' attack.

